

of their minds by standing up, going to certain seats—or kneeling in the aisles to be prayed for. James Davis, a Congregational minister in the eastern part of Connecticut, where he (Mr. N.) was subsequently called to labor; that the ultimate fruit of this every where, was the spirit which in every period of his ministry since, he has found to be productive of a greater number of conversions in the beginning, a less obtrusive system may be expected to produce more genuine and more abundant fruit in the end.

Let it not be said that calling on inquirers to "anxious seats" is the official method of ascertaining who are under serious impressions, and who are not. Is it not quite as effectual, and much less exceptional, to give a public invitation to all who are in any degree seriously impressed, or anxious, to remain after the congregation has retired, in some convenient apartment, for the purpose of disclosing their feelings, and of being made the subjects of instruction and prayer? Why, why is not the latter method very much preferable, in every respect, to the former? It affords as good an opportunity to ascertain numbers, and to distinguish persons and cases. It furnishes a far better opportunity to give distinct and appropriate instruction to particular individuals. It prevents the necessity of dragging into public view, and exposing to the highest degree of publicity, those whose exercises are immature, and perhaps transient. And it avoids the danger which to many, and especially to young people, may be very formidable, of being made the subjects of public attention, and of being forthwith addressed and announced, as is too often the case, as "converts."

Surely the incontinent exercises of the awakened and convicted ought to be characterized by much calm self-examination, and much serious, retired, closet work. If there be any whose impressions are so slight and transient, that they cannot be safely permitted to wait until the next evening, it will hardly be maintained that such persons are in any danger of "committing themselves" to a public profession of faith. And if there be any whose vanity would dispose them to prefer pressing forward to such a seat in the presence of a great assembly, to meeting their pastor, and a few friends, in a similar manner, with themselves in a private manner, the church, I apprehend, can promise herself little good from the multiplication of such members.

After all, what is the ultimate effect of this system of "new measures," as it is commonly called? Does it continue to impress, and to edify from year to year, without abatement or weariness? Not at all. In those places in which the practice of calling out the serious, the anxious, and the hoping to the aisles, or to particular seats, has been most extensively and longest in use, all experience testifies, that when the novelty of the expedient has worn off, its exciting character is at an end; and that it soon becomes as powerless and ineffectual as any other old one.

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provement in reading and thinking. We have at most of the stations another select meeting in which catechetical instruction is imparted.

The most important means, aside from the preaching of the Gospel, which we have employed, during the past year, are Bible Classes and Sabbath Schools. These are conducted at all our stations, are well attended, and promise the happiest results. At Honolulu, six hundred adults are attending to the *verse-by-verse* system. This method of instruction will probably be adopted at all our stations.

In the following table we will give the number of those admitted to the church during the past year, the number now professed, and the whole number admitted to the several churches.

Church.	Admitted 1852-3.	Candidates.	Whole number.
Kauai.	105	none	105
Honolulu.	105	none	105
Molokai.	105	none	105
Kailua.	105	none	105
Kailua, no return, say.	105	none	105
Waimea.	105	none	105
Hilo.	105	none	105
Total.	630	45	675

Of these 577, who have been admitted to the churches since the commencement of the mission, more than one to a hundred has been excommunicated, and about four to a hundred have died, as is believed, in the faith of the Gospel. The rest appear in general to hold their way agreeably to the expectations of those who admitted them to Christian fellowship, and promise still to do so.

(Miss Herald.)

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of life and provide for his own interests—as he has been, as it were, mutilated and crippled—it is his duty, considering the relation that the law declares to exist between them, to act the part of a guardian, and that "authoritatively," if need be. The father justly controls his son, often long after he is able to manage his own affairs, and is superior, it may be, to most adults, in all the intellectual and moral attributes of manhood. When a man is dissipating his estate so as to be in danger of becoming a public burthen, he is put under guardianship. Now a man may think himself invested, legally and morally, with such authority over a slave, and thus "authoritatively" urge upon him the alternative mentioned, when every feeling of his nature would revolt at the thought of treating a fellow man as "mere property." We did not therefore write—we never have written one word that furnishes just ground for the charge which Professor Green brought and which he now repeats.

(c) Did he not? He said:

"What evidence would the editor of the Recorder have that my class of slaveholders retain their bondmen, so long as they refuse to set them free, 'for the sake of gain'? None, I should think, but an apologist for sin, could require more decisive proof of this charge than is involved in the crime itself of slaveholding."

And must we be accused of slandering, if with no other proof, we charge him with enslaving his brother for the sake of gain?

This certainly seems to us to imply that the love of gain, if not the only motive, is the controlling one in all cases—that it is the one without which no man would ever be a slaveholder.

(d) And here the position is re-asserted, viz. that the existence of the legal relation of master and slave does, of itself, convict the former of cupidity.

(e) With the character of this transaction we have nothing to do, at present, except so far as the motives of the purchaser are involved; and it is by no means doing us justice to attempt to divert attention from the question and to bring upon us the odium that attaches to every defender of robbery and tyranny. We demand adherence to the point at issue. The question is, whether the existence of the legal relation of master and slave is, of itself, conclusive proof that the former originated or continues it "for the sake of gain?" We say it is not; and in support of our position we adduce an instance in which a female slave, about to be sold to a slaveholder to be driven to a distant state, was, at her request and that of her husband, purchased by a humane gentleman at a pecuniary loss to himself—a known and intended sacrifice of money. We asked whether *avarice* prompted the purchaser in that transaction. Professor Green ought to have given us a direct answer; it was due to the TRUTH, no less than to us personally. To evade it, and obtrude something else in its stead, was not in character for him.

(f) As the author of the attack on our Professor Green has much to do with it. He must either retire from the position he has taken, or show that the "poor widow," in continuing in the legal relation of owner to the "colored man," was governed by the "love of gain." His position is, that the existence of the legal relation of master and slave is proof positive, that the former holds the latter for the sake of gain. This was the original position assumed by the Telegraph, in support of which his services were volunteered. Now he attempts to evade the force of our example by calling in a case of voluntary servitude. What evidence has he that the servitude in the cases that gave rise to this discussion was not equally voluntary? What authority has he for asserting of any emancipated slaves that have gone to Liberia, that their masters ever held them by tenure of any more rigid constraint, or in a different spirit? True, we do not believe that the friends of Colonization who have emancipated their slaves, have been all and always free from the slave-holding spirit; but we do say, and we think we have proved, that no one has a right to accuse them of it, individually, without some other proof than the mere fact that they have held slaves.

(g) No: it is with the mere legal relation of master and slave that we are concerned. Professor G. endeavors to defend his position on no exceptions—it precludes the exceptions which we attempted to make.

(h) Here again Professor G. needs correction. He has spoken as if when the laws are mentioned as being in some penalty to which the emancipator is liable;—the slaveholder who complains that he cannot do right without exposing himself to the penalty of selfish laws," was his language—making the plea a selfish one. In reply, we advert to the fact, that the slave instead of the master has to suffer the penalty. The question presented to the mind of Mr. A.—an instance is, whether he shall continue to be slaveholder in the eye of the law, or, by ridking himself of that character, expose his slaves to be driven to a southern market—a change which they themselves earnestly deprecate. If the language must be used, rather than deliver his hand to a slaveholder. Whether Mr. A. is right in complying with this wish is not the question; but whether his motives necessarily be bad.

(i) Certainly we do; and shall continue in that belief till convinced that the disinterested and honorable motives always make the judgment infallible. The question suggested by the next sentence, whether, but for the influence of selfishness as a remote cause, the judgment would be infallible, it is not necessary to examine.

(j) We claim to understand our own views and feelings, and the above communication contains no proof that we misinterpreted Professor G.'s representation of them.

(k) If Professor Green, after due consideration, shall not be aware of any occurrences, or any thing in his circumstances, that would so affect his feelings as to expose him to the danger of misinterpreting the language of any one who writes against the Anti-Colonialists, then the remark here referred to was wrong and we ought to retract it. We are willing to abide by the result of his own reflections.

"THE PRIMITIVE CHRISTIAN."—We are inclined, on the whole, to think this a *bona fide* Unitarian publication; and not the *jeu d'esprit* of some sarcastic opposer of that system. The irony of the title, on the latter supposition, is, it is true, obvious and keen. Just think of the book of Acts as an account of the doings of a few individuals holding the creed and actuated by the spirit of modern Unitarianism. How ineffectually absurd! The gift of tongues first bestowed at a Unitarian prayer meeting—three thousand converted by Peter's Unitarian sermon (worse than a modern orthodox revival)—the Unitarian martyr Stephen, calling upon the Lord Jesus to receive his spirit, when it is not lawful to worship the Lord Jesus (see Christian Register of week before last)—the Unitarian Paul (such a stumbling block to his modern brethren) braving all dangers, contending with all difficulties, and enduring all sufferings, so that he might win Christ—Unitarianism giving men an energy, activity, and power, that no other form of religion ever bestowed—leading them to speak so constantly of the cross of Christ, the love of Christ, redemption through his blood, &c. (so well known as favorite topics with modern Unitarianism)—Unitarianism extending itself through the whole Roman Empire, in a few years, by the conscientious devotedness, the fervent love, the burning zeal of its disciples, exhibiting apparently as much fear that souls would be lost, and as much "exclusionariness" in regard to the terms of salvation, as any

modern Calvinistic missionary. A Unitarian book of Acts! There is a modern chapter or two relating to the self-diffusing power of Unitarianism, which might be well for some people to compare with the history of Peter and Paul and the primitive disciples.

So much for the title. The motto is of the same character: "The Bible is the only religion of Unitarians!" The Bible the only religion of men who think the authority of that book must be put down before efforts to promote education can be perfectly successful—of those to whom common sense is a prior revelation of paramount authority—who feel themselves authorized to correct the "errors and mistakes" of the authors of what other Christians call inspired books! The Bible the only religion of men who reject the authority of the Bible as a perfect rule of faith! Surely some rough "sprig of orthodoxy" must have devised that motto.

But then follow what seems to be a *real* Prospectus, duly signed by J. P. Norton, and dated at Billerica. This puzzles the reader who thought he understood the bearing of the ironical title and motto. Perhaps he thinks to himself—perhaps an acquaintance with local circumstances would develop a meaning here, which is not obvious to strangers.

We turn to the second page. A letter from Waltham, signed Bernard Whitman! This can be no hoax. There is internal evidence of its genuineness. The Dialogue between a minister and a parishioner, which follows, is intelligible on either supposition. It is an illustration of the manner in which Unitarians mystify themselves and others by attempting to bring mysteries and truths of reason within the comprehension of the understanding—by treating of spiritual and eternal things as if they were subject to the laws of time and space.—The miscellaneous extracts furnish nothing to aid in deciding the question.

We come to the "Editorial Address." It contains in the first place a history of the church from Adam to Luther. Nothing in that throws much light on our inquiry. Then follows a definition of "Primitive Christianity," in which there are a few lines that may perhaps assist us: "It thinketh not evil [respecting the motives, feelings, and intentions of the orthodox]; beareth not itself unseemly [even when it collects the 'offscouring of all things']; is impartial [in its treatment of orthodox and Unitarian Colleges, for instance] and ingenious [never concealing its real principles, as is evident from the conduct of its friends before it was unmasked by the uncharitable Calvinists]; seeketh not her own [i. e., not exclusively,]—having often occasion, under color of law, to seek what belongs to other people, and to use, for its own promotion, funds given for very different purposes;] is not puffed up [by all the flattering untruths of its ministers]; vaunteth not itself [of being 'enlightened,' or 'liberal,' or 'the only religion for enlightened minds,' &c. &c.]."

The reader must form his own opinion. We will only add that if this sheet is meant for a mere *jeu d'esprit*, the witty author has carried the joke so far that many—especially those Unitarians in the country who have been beguiled by the adroit watchwords of their leaders—will doubtless believe it to be the specimen number of a forth-coming Unitarian paper.

* This, however, is not known to be the opinion of more than one individual among them.

NEW PUBLICATIONS.

WILLIAM C. BURNELL.—He was a pious and active young mechanic, who did much good while he lived, but died soon after entering on a course of studies preparatory to the ministry. A little volume of "Memoirs and Select Remains" has been published by Durrie and Peck, New Haven.

HALL'S LECTURES ON RELIGIOUS EDUCATION.—Pierce & Parker have just published eleven "Practical Lectures on Parental Responsibility, and the Religious Education of Children," by the Rev. S. R. Hall, of Andover. They were prepared for the Christian parents of the author's charge while pastor of a church; and are such plain and practical discourses as one would expect from a man like Mr. H. in

